

THE MARCHANT.  
A  
SERMON

PREACHED AT PAVLES

Crosse on Sunday the 24. of Au-  
gust, being the day before Bar-  
tholomew faire. 1607.

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BY

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DANIELL PRICE Master of Arts, of Exeter  
Colledge in Oxford.



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At Oxford,

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of the Prophecy 2778 - 9-10-11 - 12-13

22



## TO THE HONORABLE Companie of Merchants of the Cittie of London.

**H**onorable, worshipfull, & belo-  
ved, at the last I am come to  
the execution of my first in-  
tention to the dedication of this  
Crosse labour. It was long since  
prepared for you, and now at the  
length presented unto you, the  
Lord give all of you a spirituall  
blessing by it. Some honourable, and many favourable  
gales of winde have at length brought home this Mar-  
chant unto you, though in my labour in conducting ther-  
of, I have ventured my credit to the wide sea of common  
opinion. I confess it is not the Merchant Royall com-  
ming to Salomon, laden with gold, and silver, ivory, and  
apes and Peacockes: But yet is such a Merchant as Salo-  
mon in all his riches was not so great as he. It is a holie  
and heavenly Merchant carefull in search, happy in  
successe whom neither the tediousnesse of the way, nor  
difficultie of the straites could binder, but that he pas-  
seth through the worlds Ocean, with speede, and gaine,  
and glorie, Christ being his Pilot, faith his steyne, hope

his ancor, Conscience his cardes, good works his lading,  
happinesse his landing, and his haven heaven.

As that great Marte whereas I was commandyng  
this busynesse I fittid the tyme wth this Text, I hope this  
Text fittid some of you at that tyme, and my praier unto  
God shall be that you may be fittid by this unto the attai-  
ning of your eternall salvation, and so I commend these  
labours unto you, and your selues and them unto God.

From Exeter Colledge this 20. of Aprill. 1608.

*Yours in the Lord Iesu*

DANIEL PRICE,



Math. 13.45.46. The kingdome of heaven is like to a Merchant man, that seeketh good Pearles, who having found a PEARLE of great price, wens & saul all that he had, and bought it.



Light Honourable, Right Worshipful, & the rest right welbeloued in the Lorde, yee are all heere present before God, to heare al things that are this day commanded by God, the Lord blesse you al, and encrease the number of Christian, faithfull,

diligent, & obedient hearers'. It is not long since that (being commanded to this place) in a more privat audience, I proposed vnto you a Text that contained the summe of the Law, and Gospel, nature and grace, sinne and righteousness, life and death, judgement & mercie, affliction and conversion, adverstiy causing man to returne to God, and repentance causing God to turne vnto man, which subiect I had now followed but that this time and meeting, and the expectatiō of so great an assembly doe challenge this daie, some other discourses. And therefore I haue, (as you heare) provided a text of trafique, and trading, of buying, and selling, of merchandise, and marting, of gayning, and bargaining, an example of a good merchant, of good merchandise, of good policie, of good pietie, of a roial exchange, nay more, of a holy & heavēlie exchange; *The kingdome of heaven is like to a merchant man, &c.*

Our Saviour in this Chapter by seauē parables set-

Ho. 1.2.3.

rēth

reth forth the state of the kingdome of heauen, by the seed, ver. 3. of the tares, ver. 24. of the mustard seede, ver. 31. of the leaven, ver. 33. of the treasure, ver. 44. of a net, ver. 47. and here of a merchant in this 45. herein shewing the Ministers of the Gospell their liberty, left to them in performance of their calling, not only nakedly to lay open the trueth, but also to vse helps of wit, invention and art, the good gifts of God, which may be vled in Similitudes, Allusions, Applications, Comparisons, Proverbs, and Parables which tend to edification and illustrating of the word, that so the weake may be comforted, the rude may be enformed, the drowsie may be awakened, the hard-harded may be suppled, the perverse overwhelmed, and so by al meanes God himselfe may be glorified, & the Hearers bettered. S. Paul, the Doctor of the Gentiles professeth of himselfe, *that he became all, unto all men, that he might by all meanes, win some of all.* More truly may it bee spoken of Christ who was the Schoolemaster of this master of the Gentiles he became all vnto all men, not only as he was lent *Dimes diuisib; pauperi pauperibus, flens flentibus, euriens euriensibus, sisens sientibus,* Rich vnto thole that are rich, poore vnto thole that are poore, weeping to thole that are weeping, hungry to thole that are hungry, thirsty to thole that are thirsty, as S. Ambrose speaketh, *medicus ad agrotos, redemptor ad venditos, ad errantes via, ad mortuos vita, a Phisitian to thole that are sicke, a rāsomer to thole that were lould, the way to thole that did wāder, the life to thole that were dead;* as S. Bernard, but because he is truly *ad mira in mās,* even al in all as S.

1. Cor. 9. 21

Ambrose in  
4. Luc.

1. Cor. 15.

Paul speaketh,<sup>a</sup> and even al in that he seeketh to draw al me, by she very similituds drawne from their trades of life. So hee called the wile Astronomers of the East by a star.<sup>b</sup> He drew the Fishermen vnto him by a draught of fish,<sup>c</sup> the Samaritane that came to draw water at Jacobs well hee drew by drawing for her the waters of life.<sup>d</sup> To Mysie in the garden he appeared like the gardner.<sup>e</sup> To the travellers his disciples he appeared like a traveiler.<sup>f</sup> So also frequently in the Gospel he teacheth many by manie exemplarie similitudes, the rich man by the rich mans care & greedie gathering, the Vine dresser by the vine dressers digging, and hedging, and dressing, The Labourer by the Labourers hire and working, the builder by the builders laying good foundation, the husbandman by the husbandmans sowing, the fisherman by the fishermans casting nets and drawing: and here the merchant mā by the merchants buying and selling, *Quibus exemplis Doctores Evangelij monentur*, by which examples the teachers of the Gospel are admonished as *Musculus obliterieth*, to become al vnto al, not only as *S. Paul*, *qui omnium ingenij se accomodavit*, who did apply himselfe to the capacities of all hearers whatsoeuer, or howsoeuer different as *Piscator observeth*, but euen as my Text-master *verbū vita & vita verbī* the word of life, and the life of the word who spake as never mā spake, by framing themselves to al mens knowledge and nature as he did by allegories, stories, parables, & what not. Which may for ever serue to stoppe the mouthes of those traducing and ignorant *Scepticks* who vilifie the ingenious endeavours, of the best de-

<sup>a</sup> 1. Cor. 15.  
<sup>b</sup> 3.

<sup>c</sup> Math. 3. 10  
Luk. 5. 6.

<sup>d</sup> Ioh. 4. 14.  
Ioh. 20. 15.  
Luk. 24. 10.

<sup>e</sup> Mus. In 4.  
Math.

<sup>f</sup> Piscator

Pet.Mart in  
1. Cor. 15.  
Hem.Com.  
in Tit. 1. 12.  
P.Mc.in Tit.  
1. 12.  
Cal.in Cor  
15. 23.

Seruing laboures in Gods vinyard, whē they be fitted  
for the daie, times, place, persons, or other circumsta-  
ees, with stories of husbandrie from *Columella*, axioms  
of philosophie from *Aristotle*, aphorisme of *Phy-  
sick* from *Galen*, maximes of Law from *Justinian*, so  
vsing *Demosthenes* & *Tully* for force of speech, *Pla-  
to* for Simillies, *Lovis* for historian eloquence, *Virgil*  
for descriptions, *Tacitus* for wit, *Seneca* for excellēce  
of humanitie, & *Plutarch* for moralitie. Sure I am that  
profound *Austin* in his questions, learned *Serome* in  
his expositions, patheticall *Chrisostome* in his ampli-  
fications, melifluent *Bernard* in his meditations, pit-  
thie *Cyprian* in his persuasions, sweet *Ambrose* in  
his allusions, eloquent *Nazianzen* in mouing affec-  
tions doe make good vse of these writings, knowing  
that *Quodcumq[ue] scriptum est &c.* whatsoever is written  
before time is writē for our learning, as for example  
in this Text wherin (as in al parables Christ applyeth  
them to heauely vses so more especially in this) he  
implieth thus much, that if a Marchant in his worldly  
vocation doth so continuallie follow his trade in seek-  
ing, finding, buying, selling, & exchanging; how much  
more should a Chrtian labour in his profession, and  
in his conversation to runne his race, to fight his fight,  
to finish his courie? And if the marchant doe so much  
travel for the attaining of a pearle, how much should a  
Christiā labour for the precious pearle of his saluatiō?

The K. of heauen is like unto a merchant mā &c.  
which is (as you see Ho. VVorshipful & beloved) a pa-  
table for the Author most blessed, for the master most  
gracious, for the example of the marchant most fa-

mous, for the marchandise most glorious, for the gaine  
most desirous, more to be desired then gold, yea then  
fine gold.

*The Kingdōe of heauen is like to a man, not to everie  
man but to a merchant man, not to everie merchant  
but to a merchant that seeketh pearles, nether to one  
that seeketh al kind of pearles, but to a merchant that  
seeketh good pearles, nether to one that onlie seeketh  
but findeth, and hauing found selleth, and hauing  
sould buieth, and hauing bought exchangeth manie  
good pearles for one, naie all his good pearles for one  
goodlie pearle, a pearle of great price, and so you see  
that the kingdome of heauen is compared to a wile  
diligent, seeking, finding, buying, selling, exchanging  
merchant.*

*The K. of heauen is like to a merchant &c.* Beloued  
the action of this merchant is not for anie smal, but  
for great gaine, not for anie carnal, but for spirituall  
glorie, not for anie transitorie, but for an eternal trea-  
sure. *The K. of heauen is like to a merchant &c.* VVhat  
trade more honorable then the merchant, what mar-  
chandise more honorable then the Kingdome of he-  
auen? Yee are manie of you come hether as buiers, as  
ellers, as marchantes, and therfore at this time what  
argument more suable, more plausible, more force-  
able, more available then this *the K. of heauen is like  
to a merchant*? like to a seeking, finding, buying, selling,  
exchanging merchant.

In these words I wil obserue these two general points  
1. the difficultie of obtaining the Kingdōe of heauen in-  
timated in that it is compared to a merchant, the most

Dixitio

Subdiuiso:

diligent, careful, assiduous, industrious, laborious, and indefatigable of al other kinds of life. 2. The earnestnes required in purlling this kingdome expressed in the seeking, finding, buying, selling, exchanging al.

In the 1. obseru. 1. the thing compared. *The kingdome of heaven.* 2. The thing to the which it is compared, *is like to a Merchant man.* In the 2. obserue 1. the wildome in seeking, who seeketh good pearles, 2. his successe in finding, *VV*ho having found a pearle of great price, 3. his deere purchase in obtaining, *went and sold all that he had and bought it.*

These be the limits of my passage, the land markes of my merchant, the particulers to be entreated of at this time and the proper circumstances of text. The Lord blesse me in speaking, and you in hearing, & giue vs al a true vnderstanding in al things in Christ Iesus. First of the first.

The thing compared.

In Scripture we had read of many and sundry kingdomes; of the K. of Sathan, the K. of the world, the K. of Antichrist, the K. of Christ, the kingdome of God, the kingdome of heauen. The kingdome of Sathan being that tyrannical regencie, by which the Prince of darknesse ruleth in the children of disobedience. The K. of Antichrist whereby the Pope the *ille ipse iste Antichristus* doth by his false doctrine, blinde and afterwards binde the children of darknesse to bee obedient to him: The kingdome of the worlde is properly that humane gouernment by which one or diuers doe by Gods ordinance, direct and gouerne the children of men. The K. of God, or of Christ, or of heauen, is that spiritual gouernment begunne in euery of the elect in

this

this life, by the glory of grace, and fully accomplished in the life to come by the grace of glory. There is much difference betwene the regimēts of these kingdomes, the gouernment of Sathan's kingdome Tyranical, of Antichrist Papistical, of the world Politicall, of heaven spiritual. Nay there is much difference enē amongst the kingdomes of mē, as they bee subdivided in the K. of the world. Aventinus in his *bello Turico*, could obserue that the Empire of *Germany* was *regnum regum*, a kingdome of kings, because there were so many princes in that dominion that the kingdome of *France* was *regnum a finorum*, a kingdome of asses because of the many taxes and grievous burthens they endured that the K. of *Spaine* was *Regnum hominum*, a kingdome of mē, because they are so obedient to their prince. That the K. of *England*, was *Regnum Diabolorū* a kingdome of Diuels, because the subiects had so oft proued Traitors and betraied & depriued their Princes. If the kingdome of mē differ so much, how much doth the kingdome of God differ from men. The K. of this world, from the kingdome of the world to come, the kingdome of earth, from the kingdome of heauē. For this kingdome is that whereof Christ is the king, the Christians the subiects, the law the word, the officers the Preachers, the vicegerents the governours, the enemies of this kingdome, sinne, sathan, death and damnatiō, the weapons of this kingdome praier, faith hope, and charitie. The place of this kingdome, this world, and the world to come, the continuance of this kingdōe for euer & euer. It is a prepared \* kingdome. It is an eternal kingdome, <sup>a</sup> it is a blessed kingdōe, <sup>c</sup> it is

Avent.  
bell.Turc.

Mar. 25 44  
2. Per. 11.  
Luc. 14. 15

Mat. 24.34

a heauenly kingdome. It is a powerful kingdome, a glorious kingdome, an everlasting kingdome, for his is the kingdome the power and the glory, for euer and euer, Amen.

Calvin Mat.

v.3.

Mar. in.

Math. 18. 1.

Beza in

Math. 5. 10.

Hugo.

492

Clem.  
Alex.  
I. S.  
Bromat.

In scripture it is diuerstly taken, sometimes pro re-  
futatione ad Beatas vitam, as Master Calvin; some-  
times pro Ecclesiæ renovatione, as Marlorat, somtimes  
pro immortalitate Dei filij promissa, as Master Beza; here it is taken pro Ecclesiæ, as the Commō Glossie, pro  
Ecclesiæ militati, as Cartbusian, pro Evangelij predica-  
tione as Lyra, pro Notitia scripturarum, as Aquinas,  
most properly for the Gospel as the current of Inter-  
preters doe runnes; for this is that light of the lāthorne  
of J̄rael, the knowledge of the Aphorismes of Christ,  
the wisdom of the Crosse, the Beacon of the soule,  
the Cubit of the Sanctuarie, the Glad tydings, the po-  
wer of God to salvation, and the Encyclopaedia of al  
knowledge; because *Quicquid in eo docetur veritas,*  
*quicquid præcipitur bonitas, quicquid promittitur felici-*  
*cias est; Quia Deus veritas est sine falacia, bonitas sine*  
*malitia, felicitas sine miseria.* Whatsoeuer is taught  
herin is truth, whatsoeuer is commanded is goodnes  
whatsoeuer is promised is perfect happines &c.

It is a misterie 1. Cor. 4. 1. a misterie hid from the beginning of the world. Eph. 3. 9 the revelation of this misterie Rom. 16. 25. It is a new couenant Ier. 3. 31. It is the administration of the spirit. 2. Cor. 3. 8. Clemens Alexandrinus obserueth in the 1 of his Stromas ſo that the law was a schoolmaster to the Hebrues & philoso-  
phy a schoolmaster to the Grecians before Christ, but after the comming of Christ, the law and Philosophy

became handmaids of the Gospel, and the Gospel was  
the only Schoolemaster to the Jewes & Gentiles, to the  
Grecians and Barbarians, bond, and free, Law & Phi-  
losophy being subiect to the Gospell, as *Agar & Is-  
mael to Sara*. And therefore well may the Gospell bee  
called the K. of heauen, because it is the meanes to  
bring Christians to the K. of heauen: so that the do-  
ctrine I obserue out of these first words is this, that the  
knowledge of the Gospell is to a Christiaheauen vpon  
earth. The reason of this I drawe a *misiere*, as the  
Schooles speake, if the law were so sweet & pleasant  
& delightsome vnto man, how much more shoulde  
the Gospell? Now of the Law David thus speaketh,  
the Law of the Lord is powerful conuerting the soule,  
The testimony of the Lord is sure, and giueth light  
vnto the simple. The statutes of the Lord be right, &  
reioice the heart. The commandements of the Lord  
be pure, & giue light to the eies. The feare of the Lord  
is cleane, and endureth for euer. The judgments of  
the Lord are true and righteous altogether, more  
be desired then gold, yea then fine gold, sweeter also  
then the hony and the hony combe. *Psalm. 19. 8.*  
How much more the Gospell that was not deliuered  
with thundring or lightning, or trembling, or with the  
Trumpets sounding, or with the earth quaking, but  
was deliuered by God, received by Angels, proclai-  
med to shepheards, preached by fishers, & yet so ioie-  
fully delivered, received, proclaimed, preached, as  
that all the host of heauen, the iuerte singing quire of  
Cherubins, at the receiuing of it sang that Angelicall  
and Evangelical hymne, *Gloria in excelsis, Glory be to*

Doct.

Reason.

Psal. 19. 8.

God

God on high, in earth peace, good will towards men. No man I hope doubteth of the supremacy, & super-eminity of the Gospeſſ, haſing ſuch comforts and ioies, and pleaſures, as it is receiued by men, and ſuch exceeding authority as it is receiued from God wriſt by the finger of God, revealed by the will of God, inſpired by the ſpirit of God, pronounced by the mouth of God, and proclaimed by the power of God, the knowledge of the goſpeſſ, being the knowledge of C. the knowledge of C. being life eternall, and life eternal being the K. of heauen. This made a fatherto ſpeake, *Nihil in hac vita dolosus sentitur, nihil avidum sumitur, nihil ista mentem ab amore mundi separat, nihil sic animum contra tentationes roberat, nihil illa beatitudine excedat ad amorem opus bonum.* Nothing in this life is more sweetly affected, nothing more earnestly defired, nothing doth foſteſſie the loule, againſt the afaults of temptation. Nothing doth to excite a Christian, and affiſt him, in the performance of any good worke. The vſe of this doctrine is to incite al that are the ionnes of the moſt high, to the due embracing of this heauenly bleſſing, of this holy, and happy knowledgē. And ſurely euerie man ſhould bee ſo much the more earnest in ſeeking this kingdome, as the hindreſters are violent in oppoſing theſelues againſt our ſpiritual deſire in this, for we ſhal finde the beſt ready to infect, the world ready to withdrawe, the wicked ready to diſturb thoſe that deſire to bee Citizens of that Celestial Jeruſalem, it ſhall muſt move the true Christian to the purſuit of this glory, if he doe but conſider the common backſliding, and hypocritical profeſſing

*Eugo II. 3. o.  
de Anima.*

W. 6.

of many who doe serue to affect this knowledge, having a name as the Church of Sardis, having a name that they are aliue, when they are dead. *Anacharsis* told the *Cirbenians*, that they vsed their mony to no other end, but to nomber with all, so sure may it bee said of many, that they vse the gospell, but only for a shew, only for a name. They can criie, *Templo Domini*, *Templo Domini*, and yet wil be ready to persecute *Domini templi*, they feeme to be as *Aaron*, but are as *Abiram*, to be as *Simon Peter*, but be indeed as *Simon Magus*, to be as *Paule* a Doctor of the Gentiles when they be but as *Saul*, a persecutor of the Christians, to carry the name of *Iuda*, & the minde of *Iudas*. The name of *Cephas*, the minde of *Cayphas*, and so are become as backsliding *Ephraimites*, or as rebellious *Israelites*, or as revolting *Apostats*, turning the grace of God into wantonnes, by their bare and naked & earth creeping hypocritical professioo. Beloued, beware of such, and let your desires be harty in purity of minde, christianly in conuerstation of manners, and entirely without faigned dissembling. Let every one of you cover these spiritual things, it shal not be any vñraption if euerie Christian, in a spirituall ambition, seeke this kingdome, and desire to bee entitld with the name of a king, for at Greg. ubleructh. *Oportet sancti viri sacra scriptura testimonia reges vocantur quia praelati sunt in mortibus carnium, modo luxuria appetitus infrenatus modo avaritia temporum, modo gloria inscenans, modo suggestiones obruit modo igne superioris existimans. Worthyly are holy men called by the name of kings, by the Testimony of the holy Scripture be-*

Anacharsis

Greg.

Gregorius

cause of resisting the motions of the flesh, sometimes bridling their luxurious appetites, sometimes tempering the heat of their covetous desires, sometimes humbling their glorie, sometimes repressing the suggestions of the flesh, sometimes extinguishing the fire of their anger. Let me remember that God hath made them spiritual kings, and therefore they walke worthy of their calling, swaying their thoughts, ruling their wils, ordering their affections, correcting their corruptions, and managing all their actions, that so by the loosenes of their lives, the blindnes of their minds, the rebellion of their affections, they become not seruants vnto sin, so shall euery of you obtaine that kingdome where the K. is Verity, the Law Charity, the honour equitie, the peace felicitie, the life eternitie, even the K. of heauen, which is here compared to the Merchant, My second obseruation

*The kingdome of heaven is like to a Merchant man.*

If that complaint were true, which Erasmus tooke vp in his time against marchants, it is a meruaile why I shoulde compare the K. of heauen, to a merchant, when so few merchants are like to the kingdome of heauen. His words are these. *Negotiatorum genus nihil habet sacrum praeceps unum pecunia lacrum, cui se totos seu deo consecravant; hoc pietatem, hoc amicitiam, hoc honestum, hoc famam, hoc dinaria pariter & humana omnia metuntur.* The trade of marchants account nothing good or holy, but only the only lucre of money, for the attaining of which they haue dedicated, & consecrated themselves as vnto God, by this they measure pietie, amity, honestie, credit, and fame, and al hu-

a. Obseru.

Erasm.

maine, and divine things. I am sure he spake by the figure of some, in the name of al, for the stories, and customes of *Semes and Gentiles, Grecians and Barbarians, Infidels & Christians*, doe acknowledge the necessarie, dignitie, & excellencie of marchants, & they haue approued the marchant of al me, to be the most diligent for his life, the most assiduous in his labour, the most aduenturous on the sea, the most beneficiall to the land, the glorie of his countrie, and the best pil-ler of his common wealth. The word in the original is *μερκατος* translated by some *mercator*, by some *Negoti- ator*. Cesar maketh a difference betweene *Mercator*, and *Negotiator*, & Iunius affirmeth it videnter differ- re in hoc quod mercator domicilium, & familiam habet negotiator peregrinatur incertus sedes permutans. The words differ in this, that *mercator* hath a house & fami- lie, *negotiator* is, he that stil traualleth, voiageth, vent- treth, changing his seates like the true Christian, who is euer traualing to change his countrie, knowing that here he hath noe abiding citie, but doth seeke on to come.

The Commō Glossē sheweth, whic this kingdome is for our instruction compated to the marchat. *Quia debemus omnes intelligē docere, & operando bene nego- tiari.* Because we ought by right understanding & by good practising to negotiate. There be 3. things to be obserued in the marchant, the profit, and the danger of the Trade, of the profit we shal find what great cō- moditie came of *Salomon*, by the Triennial comming of the Nauie of *Tharsis*, that brought vnto him gold, and siluer, Ivoirie, and apes, and Peacoks, euen

Praise of  
the March-

Hesich.  
Cesar, C.6.  
Iunius.

Gloss. Or.

3. Things  
Profit.  
Danger.

althings, for profit, and for pleasure 1. Kings. 10.22. where the holy Ghost doth shew, that this trade was the occasion of the enriching of *Salomon*, And surely it doth mutually enrich all kingdomes, making the proper commodities of one countrie commō to a nother *Vitnesse our gold from Indis, our splices, from Ays-  
syl, our silkes from Spaine, our wines from France, & many other commodities from other countries,* whereby the marchant is the Key of the land, the treasurer of the kingdome, the venter of his soiles surplas-  
fadge, the combiner of nations, & the adamantine chain of Cōstrics. of the daunger *Daniel speaketh in  
the Pfalme, They that goe downe to the sea in shippes  
and marchandise in great waters, these men see the  
worke of the Lord, and his wonders in the deepe, for  
at his word, the stormie windes arise, which lifte vp  
the waues therof, they are carried vp to heauen, and  
downe againe to the deepe, their soule melteth with-  
in them, and al their cuning is gone Psal.107.22. &c.* Which peril and danger of them was the caute that *Pittacus held that sea aduenturers, were neither am-  
ong the liuing, nor the dead, but did hang betweene  
both, Navigantes nec inter viuos nec mortuos, for if  
once the windes did arise, Vnde eurusq. nornq. g. trahunt,* The east and the west, the north and the south winds blowe, then be the keele never so strong, the ribbs ne-  
ver so stiffe, the chleers & claspes never so fast set on, yet if the tempest arise al is endagered, if a joint crack al is hazarded if a planke shoot vp al is gon. *Quamvis  
Pomicea pinus filia filis mobilis,* though the frame shold be of pine tree, nay though it shold be as no-

g. Aen.

xx. Od.

ble a Maiie as that of Tyras in Esee. though the bords  
were of firre trees of Sbenir, the maists of the Cedars  
of Lebanon, the oares of the Oakes of Besan the banks  
of the Iuorie of Chissin, the sailes of the imbroidred  
linen of Egypt. Though they of Sidon, & Arvad, were  
her marriners, the wile in Tyras her Pilots, the Anties  
of Gebal her Calkers, yet they, their riches, and Marr-  
iners, and Pilots, and Calkers, and Marchants, & men  
of warre, may be ouerthrowne, perish, sunke, dispersed  
and come to a feareful tunc. So that of all men I may  
lacie with David, these men see the workes of the Lord  
and his wounders in the deep. And surely so it is with  
the state of the godly, in this life in most dager, subject  
to the greatest affliction, they are in the waues of the  
world, yet they aboue all others, see the works of the  
Lord and his wonders, in the deepest of their miserie  
his power in deliuering them, his fauours in preseruing  
them, his mercy in comforting them, his loue in care-  
ing for the, his care in protecting them, though with  
Pass/they be in perils in the Citie, perils in the wilder-  
nesse, perils amongst false brethren, perils among his  
owne, perils in the sea, as hee was most fearefully, the  
windes being contrary, the failing ieopardous. The  
voiage with hurt and much damage, not of the la-  
ding, & ship only but of their liues, the fearful winde  
*Eurochydor* arising, that they were tossed with an ex-  
ceeding Tempest, and that they sawe neither sun nor  
starrs appearing for manie daies. Yet at length, a calme  
a lonsome, a habite shal come, he turneth awaie the  
storme and the waues therof are stil, the are they qui-  
eted and are glad, and he bringeth them to the hauen

where

Doct,  
Reason.

Moratus,

Wic.

where they would be. The doctrine I obserue out of the word *Merchant*, is this, that the state of a Christian is not an idle vaine speculacion, but must bee a careful, painful, diligent, walking in his vocation. the reason of this doctrine, is proued a *Contraire* by the *Apophis* betweene the state of the Godlie, & vngodly, vnder the name of the foole. The foole fouldeth his hands, and eateth vp his owne flesh. Better is on hādful, faith he with quietnesse, then two hand ful with labour and vexation of spirit. But contrarwile, the wile *Merchant*, the true Christian, he seeketh, he taketh paines, he laboureth, hee endeououreth to follow hard to the marke, per *Saxa per ignes currunt mercator ad Insulas*, as the Poet speaketh noe paines, noe peril noe danger, noe cost, noe temptation noe oppollition can confront him.

The vse then of this doctrine, is to take heed of perfwiding our selues, that easie & quietnesse is the best trade. *Lepidus* the heathen was taxt for a sluggish & idle fellow that siting latlie in the sunne shinc, cried out *utinam hoc esse laboraret!* And so surely they that think Christianity an idle kind of life, god shal laugh them to scorne, we al haue a goale, for which we must sinne, we al haue proposed to vs a ḡtland for which we must wrestle, we are al to haue a Crown, for which we must striue, we are al *Marriners*, and we must saile in danger, before we come to the haven of happiness, we are al *Transuers*, and we must toile before we cōe to the Period of our journey, which is *Paradise*, yee are all *labourers*, we must endure the heate and burthen of the day before we receive our hire in heauen, we

are al *souldiers*, our *Tropheies* be not celebrated till the victorie be atchieued, we are al *Mercants*, we can-  
not finde the Pearle of great price, vntill wee have  
sought for many good pearles. O the run, wrastle, strine,  
saile, toile, labour, fight the good fight, finish the  
course, seeke to be like to the good Merchant. *The K.  
of heaven is like to a Merchant man.*

2. Vise.

The second vse of this Doctrine is more particular,  
belonging only to those that be *Merchats*, that seeing  
the *Merchant* here is so studious, careful, diligent, and  
earnest in good pearles, that euerie one of them fecke  
by al meanes to become heauenly *Merchants* to seek,  
and labour, and endeauour to obtaine this Merchan-  
dice, to lay vp his treasure in heauē, where neither rust  
nor moath doth corrupt, & where theeues break not  
through and steale, that as their trade of life is more  
honourable then others among men, so God shoulde  
be more honoured of them then of other men.  
When *Ionas* did flee from God, & was detected by the  
voice of God himselfe, in the lot, the Marriners raile  
as great a Tempest in the ship about *Ionas*, as was rai-  
sed in the sea about the ship, and in that amasednesse  
they dischardge this peale of Gun-shot vpō him, what  
is thy *fact*, thy *travell*, thy *Country*, thy *people*, whence  
comest thou? Nay more then all this, what is thy occu-  
pation? Shewing in this exquisite inquisition, euen in  
their last interrogatorie, that euerie one shoulde haue  
some meanes, some art, some trade, some calling to  
live.

If manie about this Honorable Cittie shoulde bee  
asked this question, you should finde an infinite nuber

that walke in the Counsel of the vngodly, and stand in the way of sinners, and sit in the seate of scorners, able to answere no otherwise then *Sathan* did to God; that they liue by compassing the earth to, and fro, and by walking in it. They are vagrants, I may saie vagabonds, wandring persons, as the *Planets* in the Zodiack, never keeping a fixed place. Of no endowment, imploiment, art or trade, or calling, or misterie, vniess they p:ofesse the misterie of iniquitie. *Philip of Macedonia* tooke notice of two so lewdly disposed, & tooke this order with them, *alternum & Macedonia fugere, alternum persequi insit*, hee made one of them run out of the Countrey, and the other to drive him.

Another sort there bee as bad as these Coniurers, Charmers, Tellers of fortune, Robbers by land, Pyrats by sea, Couleners, Harlots, Brokers, Vserers, who by couzenadges, Impostures, fraudes, trickes, and circu-  
ventions, doe set at sale honestie, truth, conscience, oathes, their soule and owne saluation. The summe of that I would speake in this point if the time did serue is this, that euerie man ought to looke well, to the lawfulnessse of his calling. God hath giuen diuers gifts but the same spirit, he hath giuen diuersities of spirits but the same Lord, he hath giuen to the warriers a spi-  
rit to fight, to *Counsellors* a spirit to direct, to *Judges* a spirit to discerne, to *magistrats* a spirit to gouerne, to *ministers* a spirit to conuince, to instruct, to reprove, to direct, to *Marchants* a spirit to trade, to trafique, to buy to sell, to exchange, but of everyone of them in their vocatio, he requireth that as he is holy, so they should be holie. Wherefore beloued, seeing the Merchant in

my Text, is by the finger of God particularlie pointed at in this place, give me leauie in one word, to remeber you, that as your calling is honourable, and here your comparison is honourable, in that you are compared to the K. of heauen. O remember beloued, that if yee so much care, and labour, and trauel for earthlie things, how much more ought yee to care for spiritual things? I knowe not what reason manie learned men haue to condemne Merchants, and merchandise so much, that *Tully* in his booke *de Republica*, shoulde affirme of the Phenicians, that being Merchants, they by their Merchandise brought in covetousnes, pride, luxurie, and al kinde of wickednes into Græcia. That *S. Hierome* on the third of *Ieremy*, calleth the *Arabians*, who much traded in merchandise, the *Iheeues* of the world. That the *Carthaginæs* would not suffer the to be common with their *Citizens*. That the *Græcians* would not let them enter their Citty, but caused them to keepe their markets without the suburbs, as *Cornelius Agrippa* obserueth, that *Plato* admitted them not into his Common wealth. That *Aristotele* detested the and their life, that the ancient lawes did not admit any merchant to beare anie office, or to be admitted into the Couſel or Senate, that *Cicero* affirmeth their geting of money to be most odious, giuing this reason *ni bil proficiunt nisi quodammodo mentiuntur*, that they get their liuing by lying. I hope the merchants of our time, deserue not to be so thought of, manie of these merchants were *lewedes*, *Gentiles*, *Heathens*, *Infidells*, *Pirats*, *Robbers*, I hope none such are to bee found among you, for you are *Christiæs*, I hope there be some

*Tully.*  
*Cor. Agrippa*

*Hier in. 3.*  
*Ser.*

*Carthag.*  
*Græcian.*

*cor. Agrippa*

*Plato.*  
*Art.*  
*Lawes.*  
*Cicero.*

Theophr.  
sing).  
Theat.mū  
di.  
Apolonius

S. Th. Whit

S. Th. Gref

such merchants amongst you, as thole of whome Theophrastus testifieth. *Tiburaci exerceunt mer-  
caturam abq[ue] omnido vendant omnia.* Some such as Apolonius, who hauing long vsed Marchandise at the last became a Phisitio of the poore & needy & bestowing al his time and storie in prouiding necessaries, for poore, aged, lame, blind people. Some such as that famous founder of that worthie house of the Prophets & *Jobnes Coll in Oxford* by whose godly care & liberal maintenance, many Reverend, Learned, and religious, haue beeene raised vp in the Church, and common wealth, I meane S<sup>r</sup> *Thomas VVhite*, who no doubt hath receiuied the blessing of the promise to be cloathed in white array, to receive a white stone, and in that stone a new name, which no man can read, but he that receiueth it: some such merchants to be found among you as that worthie *Burfer of the Exchange*, the beautifier of your Cittie, and founder of that little *Academy Gresham house*, by whose loue to learning & eternal honour to himselfe, he hath built a place, and prouided for euera large pension for the Readers of *Divinitie, Law, Physicke, Logicke, Rhetorick, Philosophy*. Nay I doubt not, but there be manie amōgst you who hauing sought with this Merchant good Pearles, the glorie of God, and the blessing of his Church, and Common wealth, haue had your hands in the building of hospitals, spittlehouses, bridges, Schooles, & maintaining of poore Schollers at the University. If there bee such wise, carefull, merchants amongst you, then I can allure you, you are free with the Christian Merchant in my Text, that lecketh good Pearles. And I,

woulde to God that euerie one that heareth mee this daie, were such a Merchant, I can assure you it would be no hinderāce to your trade, if as the world is the sea so our bodies were the ships, our Consciencēs the Pilots, our heart the compasse, our faſth the ſteme, our hope the Anchor, our praierſ the Merchandise, our good works the oares, our Country to trade in Jeruſalem, our heauen beauen, that at length with the good Merchant ſeeking good Pearle, we might find that goodly Pearle.

And ſo I come to the 2. part of my text, which ſeeketh good pearles, &c. Heere is a personal diſtincſion, a Merchant that ſeeketh good Pearles, Tully obſerueth a diuenſity of Marchandise and Marchants, and vieth the word *negotiator etiam, ferrarius, vinarium* as we ſay a Merchant Taylor, Merchant venturer, Merchant Vintner, Merchant Jeweller, as here a Merchant that ſeeketh good Pearles. A Lapidary, a Jeweler, for every Merchant ſeeketh not pearles, but they that haue know ledge in pearles. In the 21. of the *Revelation*, wee ſhal finde that the ſpirit of God ſetteth forth the heauenlie *Jeruſalem* with al the glorie, and luſtre, and ſplendor, that it is poſſible to be thought for the length, and the breadth, and the building, & compaffe, and the wals, and the gates, and the ſtreets, and the foundations, that the City had 12. gates, and at the gates 12. Angels, and the names of the 12. Tribes of the children of *Israell*, and the wal of the City had 12. foundations, & in them the names of the 12. Apolleſ, that the 12. gates were 12. pearles, and the 12. foundations were garnished with all precious pearles, being the ſame kinde of pearles, which were in the high Priests breſt-

<sup>1.</sup> Gen. par  
Tully.

Revel. 21.

plate, Exod. 28. 15. or those wherewith the K. of Tyrus was decked. Exod. 28. 13. as the yo. Interpreters obserue. Many Allusions, allegories, comparisons, similitudes, and paralismes, are drawne out of these 12. stones, and applied to the 12. Patriarches, 12. Prophets, 12. Apostles, 12. Tribes, and at the left, 12. times 12. interpretations of these 12. stones, but I will not follow them.

Our merchant seeketh good pearls. I might here stand vpon the colour, splendour, lustre, nature, effect and forme of pearls: The learned knowe their colour to be divers, their splendor to be gratioues, their lustre glorious, their nature and effect miraculous, their orbicular forme most perfit, & surely manie great wonders hath God made knowne vnto men, in precious pearls, but the time I have to spend is precious and I must not linger longer in these. By good pearls in my text, *Anwendamus vnderstandeth virtutes animi, Alber-*  
*tau legens & Prophetas, Hierome celestia dona, and o-*  
*thers diuersly doe expound these words, but the pro-*  
*per doctrine arising naturally, is this, that it is a Chri-*  
*stians part to secke the best things. The reason of this*  
*doctrine is drawne ab vniuersaliis, al things doe desire*  
*that which is good, & therfore of al, a Christiis ought*  
*to desire it, and to endeavour to obtaine it. Not that*  
*which is good in opinion only, for so good may bee*  
*euil, and euil good, not good in imagination only, for*  
*so light may bee darknesse, and darknesse light, sweet*  
*may bee lower, and lower sweet. But good indeed be-*  
*nus quia bonum. The difference that men have made*  
*of Good is infinite. S<sup>e</sup> Aussem in his 15. book de Civita-*

Awend.  
Albertus.  
Hierome.

I. Doct:  
ab vniuersaliis.

te Desout of *Varro* collecteth 288. opinions that men had concerning the summitie of goodness . Soe much men have differed, some in missing of their good in reason, some in religio, some impropriating the name of good to bad, of bad to good.

The philosophers vanity excepted, none were more vaine and vile in this then the *Heretickes*, of all ages whoe professed that their religion was only true and good, the rest were most abhorrent and false. The *Arians* as *Socrates* recordeth, affirmed that their religion was only good and al others false. *Ebius* as *Epiphanius* recordeth beeing a *Samaritan* yet would bee called a *Christian*, *Nestorius* as *Theodore* witnesseth, fecking to couer religion with the name of truth, when it was false and lewd. The *Turkes* as *Sazarius* recordeth, comming lineally from *Agar* wilbe called *Saracens* of *Sara*. The scripture hath taught vs that there be some that cry *Templum Domini Templum Domini*, and yet would destroie *Dominum Templi*. *Ier. 7.4.* That there bee some that call themselves the seed of *Abraham* that bee malitious *Pharisies* *Ioh. 8.39.* That there bee some that call themselves *Jewes*, that are but the *Synagogue of Sathan*. *Apoc. 3.9.* That there bee some that had *Abraha* to their father, & yet are not *Israe* *lites*. *R& 9.7.* That there are some that haue the name of *Iesuits*, yet haue no part of the faith of truth or profession of *Iesu*. Some also I feare that are called *Christians* that haue noe part or portion in *Christ*. Thus hath Sathan masked folly in the habit of wisdome, falsehood in the habit of truth, vice in the habit of vertue, liane in the habit of godlinesse, lewdnesse in the

Aug. 18.  
opinions  
Concern-  
ing good

Arians So

Eblon Epi.  
Heresy.  
Neft. Th et

The Turke  
Sazom. Ec  
hildib. Et  
38.

Povertie.

habit of goodnesse and as *Polidor Virgil* hath obserued of the Romish Church in electing their *Papes* if anie were fearful they would cal him *Leo*, If any cruel, *Clemens*, if anie wicked *Pius*, if any couetous *Bonifacius*, if anie most vile *Innocentius*. So hath good beene esteemed bad, and bad good, and so many haue deceipted them selues in the seeking of good pearles.

The vise of this doctrine, is to warne al true Christians, that they follow not the *signis fastiis* of lewdnesse vnder the name of goodnesse! O beloued how many there be whose hopes and desiers, & labours, and indeauours doe only lead to the attaining of vile & transitorie, earthly, momentarie, false, affected pleasures, and delights! Whiche as *Meteors*, or *Comets*, haue their local beeing for a time, but after vanish and dissolve. Take the counsel of *David Lecke peace*, seek that which is good, and dwel for euer more in the Land of the liuing, so shal you be sure to seeke good pearles.

And so I come to the words following, and having found one pearle of great price, &c. the secunde secunde of my Text, The anchor of our trust, & the author of our truth, in the 7. of *Mathew* promileth, that if we alake, seeke, knocke, we shal receive, finde, it shal be given vnto vs. Who then would not alake, seeke, knocke, alake with the mouth, knocke with the hand, and seeke with the hart? The Merchant here hauing sought, findeth, seeking many, findeth one, seeking good pearles, findeth one goodly Pearle, *unionum unionem, margaritatum margaritam*, a pearle of great price. *In pretio pretium nunc est*. Some of the Fathers understande this pearle to be Charitie, and Loue, which is indeede

Psal. 37.

secunda secunda.

Ang. chas.  
ide.  
Avend.

the *Lapis Chemicus*, of al other vertues, or as one speakeith, the Godmother of al the rest, as if the rest remained vnbaptized, moral vertues, for without this, faith is idle, hope a vaine preluming, holynesse hipocrisie, zeale fury, and this of al others is the mother of sanctitie, the daughter of grace, the mistresse of truth, the Glasse of religion, the marriage Garment, and the key of Paradile, aboue al the rest of the vertues *Maioribus*, *I. Cor. I. 3.* the bond of perfection, *Col. 3. 14.* the fullfilling of the Law, *I. Tim. I. 5.* The newe and olde commandement.

Containing all other vertues, as the Philosopher witnesseth, *sicut causa universalis particulares vel exagonum tetragonum*. Others expound this *vnam margaritam*, to be *celestis vita dulcedinem*, the sweetnes of the life everlasting, the glory of the blessed, their everlasting pleasure, their Crowne of honor, their laurel offelicity, their inward and outward ioie, their diuine Paradile, their heauenly Ierusalē, their fulnes of blisse, the eternal comfort, the peace of God which passeth al vnderstanding, when the Lord wil gather his faithful togither, and wil wipe away the teares from their eies, and wil crowne them with glory, cloath them vwith gladnes, satiflie them with exceeding sweetnes, and make them partakers of eternall happynesse, when they shal see the Courts of the Lord of hosts, hauing Palmes in their hands, Diadēs on their heads, Halleluiah in their harts. Hauing riches without measure, life without labour, light without darknes, health without sicknesse, joy without ending, & eternal solace without any intercessing.

Hier. Socr.

Or as Hierome vnderstandeth this pearle of greate  
price to be *Sacramentū Paſſionis & Resurrecſtioṇis C.*  
the Sacrament of the Lords Supper , wherein euerie  
Christian doth acknowledge, how great blessings, we  
receiue by the death, and resurrectiō of Christ, in that  
he that was libertie, was tied to make vs free, hee that  
was iuste, was cōdemned to acquite vs , he that was  
life, was executed to ſauē vs, & he that was the beau-  
ty, the glory, the wiſedome , the power of his father,  
was defiled, derided, obſcured, despiled to preſerue vs  
from eternal damnation.

Aug. C. Ief.

Or ſome others interpret it to be C. Iefus as *S<sup>t</sup> An-  
ſen*, who expounds *Maryiam* here to be C. Iefus  
our blessed ſaviour, the only begotten ſonne of God,  
the brightneſſe of glorie, the expreſſe character of his  
father, the firſt begotten of al creatures, the daie ſprūg  
from an high, the ſeed of *Abraham*, the ſonne of *Da-  
uid*, the light of the *Gentiles*, & the glorie of his peo-  
ple *Israel*, who is become our wiſdome, & righteouſ-  
neſſe, and ſanctification, and redempſion , *Sapientia  
in intellectu, iustitia in voluntate, Sanctificatio in o-  
pere, redemptio in ſtatu*, wiſdome in our vnderſtāding,  
righteouſneſſe in our wil, ſanctification in our worke,  
and redempſion to our whole mā. *Anchora ſpi*, *Nau-  
is fidei, terra ſal, cali Sol, & anima ſalus*, the Anchor  
of our hope, the ſhip of our faith, the ſalt of our earth,  
the ſunne of our heauen, the ſaluation of our ſouls, C.  
Iefus who was manifested in the flesh, justified in the  
spirit, ſcene of Angels, preached vnto the Gentiles ,  
beleeuued on in the world, and received to glory .

Caietan.

The doctrine Jobſerue is this , that the true faith-

Doct.

full man never resteth vntil hee haue founde the true  
heauenly soule saueng wisdome. The reason of this  
Doct. is drawne ~~a fine~~ from the end of his acquisition,  
for this wisdome is the period, the point the comple-  
ment, and perfection, and consummation of his desiers,  
this is that *bhellium and Onix* stone found in the  
riuer of *Paradise Gen. 2.12.* here is true wisdome foud  
*Prov. 3.13.* here is the beloued found *Cant. 5.8.* here  
the virgins haue found the sweetnesse of his ointment  
*Cant. 1.2.* here the spouse hath found him whom her  
soule loueth *Cant. 3.1.* here *Peter & Andrewe* haue  
found the Maister *Iob. 1.4.* Here is true wisdome, here  
is the place of vnderstanding, man knoweth not the  
price therof, for it is not found in the land of the liue-  
ing, the Depth saith it is not in me, the sea also saith it  
is not in mee. Gold shal not bee giuen for it, nor the  
wedge of the gold of *Opbyr* shalbe waid with it, Nor  
the pretious *Onix* stone, nor the *Saphir*, nor the *Chris-  
tall*, nor the *Corall*, nor the *Gabisb*, nor the *Topas of  
Æthiopia, Iob. 28.18.19.* For it is *vniuersus unio Mar-  
garitarum Margarita*, a pearle of pearles, a *Margarite*  
of *Margarites*, a pearle of great price.

Reason.

The vse of this doctrine is to moue vs al not to bee vse,  
slowe and negligent in labouring for so deere, so rare  
so pretious a pearle, seeing we knowe whosomeuer see-  
keth shal finde it. If this pearle were riches, then the  
couetous man would seeke for it, if honour then the  
ambitious would follow it, if glorie then the proud  
man would affect it, if pleasure then the voluptuous  
would haue canualed for it, and yet beloued you see it  
is spiritual riches, spiritual glorie, spiritual honour, spi-

## The Merchant.

ritual pleasure, ! O let not this pearl bee cast before swine; seeing it is certaine securitie, secure tranquillity safe iucunditie, happy eternity, and eternal felicitie ! O then be yee wise, now o yee marchants of the world seek it, esteeme it, respe&t it, loue it, finde it, buy it, yea rather then misse of it, sell al you haue to buy it, as it followeth. He shoulde al that he had and bought it.

Tertia. sc  
cundz.

The *Israelits* when they did offer to the Temple, al did offer, but they did not offer all, *Exod.* 35.22. The young man in the gospell was ready to followe Christ but loath to forsake al, *Luk.* 18.22. *Ananias and Sapphira* were willing to bring a part to the Apostles, but they were loath to bring al, *Act.* 5.1. So that the word al, marreth al, it is a hard, harsh, difficult, odious, tedious word, to sel al. The Philosophers in scorn of being entangled with the worlds pleasures, did contemne al, *Socrates* went farther then any, and did vtterly despise al, *Crates* went farther then he, and did cast awaie al. In the Gospel *Zacheus* did restore al, *Luk.* 19.8. The *disciples* did forsake al, *Mash.* 19.27. S. *Paul* did vily valew al, *Phil.* 3.8. and here the Merchant selleth al, & al this casting away, despising, restoring, forsaking vily valuing al, and selling al, is but a giuing of al, & indeed a gaining of al, for by this *Socrates* despising al became *Crates* to cast away al, & *Crates* by casting away al did become *Polycrates* to finde al, for wholoeuer shal forsake houses, or brethren, or sisters, or father, or mother or children, or wife, or lands for Christs sake, shal receive an hundred fold more, and shal inherit euerlasting life. We read that *Democritus* put out his eies for feare by sight to bee tempted to incontinencie, of

Poly. rat.  
Nat Histor.

Terull. in  
Apolog.

*Tiberius*, that hee cut downe his vines for feare of be-  
ing drunke with wine of them. That *Zenop* put of his  
life as a garment, to put on immortalitie. That *Origen*  
made himselfe an Eunuch for the kingdome of hea-  
uen. That the *leues* did offer their Jewels, *Exod. 35.22*.  
*Abraham* was ready to offer his *Isaac*, *Gen. 22.19*. That  
*Matthew* did leaue his custome, *Math. 9.9*. *Peter &*  
*Andrew* did leaue their nets, *Matt. 4.26*. These did  
these things for ~~gaine~~, but al these did not gaine al, be-  
causē they al did not give al. Our Merchant doth despise  
al, contemne al, forake al, cast away al, offer al, leaue  
al, sel al, to buy this one only pearle.

The Doctrine I here doe obserue is this, that the  
Christian Merchant is willing to forsake all his plea-  
sures, al his delights, al his follie, al his vanity, al his sin  
and iniquitie to obtaine Christ: the reason of this doctrine  
is drawne *ab utili*, for a greater Commoditie,  
who would not change? now looke how much diffe-  
rence there is betwixt heauen and earth, so much is  
the gaine in the exchange.

Another reason may be drawne *a necessario*, that  
necessarily he that wil obtaine Christ, must forfayre al:  
for Christ wil not part stakes, he wil not take the moi-  
tie of the harr, he cannot abide *Isaac & Iismaell* in one  
house, the *Arke* and *Dagon* in one Church, *baby & pro-*  
*phane* fier in one Censor, *Christ* and *Antichrist* in one  
*Temple*. For the *Apostles* ground is that there is no  
fellowship betweene righteousnes & evnrighteousnes,  
no communion of light with darknes, no agreement  
betweene the Temple of God and Idols, no Concord  
betweene Christ & Belial. *2.Cor. 6.14*. Now the Pearle  
that he buyeth is Christ, he selleth all and buyeth this,

Gell. Nod.  
Art. 1.29.  
Lactant.  
Orig. 1.  
hut 1.6.3

Doctrin

Ab utili

A neces-  
sario.

15  
The Marchant.

The word *bought* here as M. Calu. obserueth doth not signifie anie Compensation that man shoulde yeeld to God for attaining eternal life , for C. proclamation as it were in the beginning of a faire is , Ho euery on that thirsteth come to the waters of life, and yee that haue no siluer come, buy and eate, buy I saie wine, & milke, without siluer & without monie, *Esay*, 55.1.

S. Ambrose vpon the 6. of Luke obserueth this, *Christus vult se villem estimari ut ab omnibus ematur, ne quis pauper deterreatur*. And surely beloued wel is it that C. is not to bee bought of vs. For such is the vntristenesse of Christianity, that if we haue any good, any goodnessse, any spirituall treasure , anie precious pearle, any portion of land in the land of the liuing, we are ready to sel it, either to the diuel, the world, or the flesh, those common purchasers. And I am sure if Christ were to be bought and sold , we shouldrather sel him, then buy him.

When God came into the world to saue man , man went about to destroy God ; when God came to buy man, with the dearest drops of his blood, man went about to sel God, for 30. peeces of siluer, he that came into the world to sanctifie it with his *justice*, to enrich it with his *grace*, to instruct it with his *doctrine*, to redeeme it with his *blood*, to confirme it with his *example*, he is sold for 30. peeces of siluer , more vily valued then the basest beasts, that they sold in their market. I feare me that there be now as cunning buyers, & sellers, as skilful *Merchants* as euer there were , cuen such as would sel *Heaven, Angels, Saints, Seraphins*, nay God himselfe.

Who liueth amongst vs and knoweth not our *merchant Djinnes*, who being *Ephraimiticall Temporizers* wil sel the libertie of a good conscience, for fauor & preferment? who knoweth not our *Merchant Lawyers* who not only sel their labours but the lawes and Justice it selfe? Who knoweth not our *Merchant Philosophers* who sel ignorance, vnskillfulness, great words, & vnsufficient druggs? Who knoweth not our *Merchant usurer* who against so many places of scripture, the judgment of al the *ancient fathers*, the *Canon*, and *Ciuilawes*, the *constitutions* of al good *Commonwealths*, the *reasons* of heathen *Philosophers*, the counsell of the *schoolmen*, and the *opinion* of al our *Djinnes* except they bee *usurers*) knoweth that vlerie is condemned, as vncaritable, and Antichristian, and yet this biter, sets his *soul* at *sale*, & receives quarter rent for his *saluation*? Who knoweth not our marchat monopolists who by grosse ingrossing & by art & cuining doe arise the price of commodities which by ordinary course would be much cheaper, & so against the laws & custos of al *Commonwealths*, they are the pilling, polling, Caterpillers of the Common wealth? For if euer of a nlie it were true, it is of them *vivitur ex rapto*. Here might I put vp a *Signis* for *eruel Ababs*, *churchly Neabolts*, *Depopulating Landlords*, *incloasing Cormorants*, *Simoniacall Patrons*, and *Church-robbing Nebuchadnezers*. O thole monsters of men, contemners of God, impious, sacrilegious Church-robbbers, irreligious *Islamists*, which do riffe and spoile Churches of the ornaments, and other riches, lands, & reuenews, which were giuen vnto God to maintaine his houle & houle.

hold. That whereas Churches in Chrysostome time  
 were Regis aulis clariora, now Canescunt turpi templi  
 relictæ fīs. That wheras sometimes the Jews brought  
 more to the founding of the Tabernacle then Moses  
 would, now Christians take from the Temple more then  
 euer Jewes, Gentiles, Heathens, Pagans, or Infidells  
 would, That wheras sometimes they were houses of  
 praier, nowe they are become dens of theueus, that  
 wheras somtimes the price of a dogg or the hire  
 of a whore, might not bee brought into the Temple,  
 now the price of the Temple is brought to maintaine  
 doggs, and whores &c. And Temples made stables,  
 Shipcoates, store houles for wool, hogsties, Barnes,  
 maulthouses, Alehouses, nay worse then al this, if this  
 be not the abomination of desolation what is? O Lord  
 thus haue they defiled thy Temple, and made Ierusa-  
 lem a heape of stones. Lord take thy owne caule in  
 hand thou didst drive the byers and sellers out of the  
 Temple. O what hadst thou done if they had been by-  
 ers and sellers of the Temple?

I knowe notwithstanding the general, & iust com-  
 plaint against the corrupt custome of many Simoni-  
 acal Patrons, that the Lord hath reserved for himselfe  
 a remnant who in honour of learning and care of the  
 glory of God haue made choice of schollers from the  
 Vniuersitie/ to inioie the spiritual preferments, wher-  
 of they were *Dowers.*) who might otherwise long haue  
 waited at the poole vntill Angels had put them in. I must  
 confess Gods fauour to my selfe in this, and the wor-  
 thy minde of an honorable Patron; the Lord reward  
 him and his, according to their own desire. Presidents

of this kind be miracles in our age, wherin the abomination of delolatiō hath got the vpper hand. Let it for ever bee worthy the obseruation, I say worthie the obseruation to the terrorre of these diuils, that *Nabuchadnezar, Balshasat, Antiochus, Heliodorus, Pompeius Magnus, Marcus Crassus* had vnhappy successe and most of them died miserably by reasoun of their sacrilegious Church robbing: and it was wel observed 500.years since *spiritualium venditores semper egestate confundi*, that the pinchers of spiritual things are at last pinched with extreame penurie, if cuer by simony or sacriledge they come to anie true profit let me for ever bee branded with the name of a falle Prophet. Curled bee such seeking, finding, buying, selling, purchasing, when God and his Church are robbed.

Beloued we haue not learned C. so and therfore let euerie of vs make this vse to beware of the *execrable things* not to set our selues at sale, to commit iniquity, to set at sale our truth, honestie, conscience, oaths, soules, and saluation, by bryberie, forgery, periurie, hypocrisie, simony, or sacriledge: the name of such things should not be hard amongst vs as becommeth *Saints*: the practise hereof is the *mysterie of iniquitie*, and the practisers hereof they be the diuels trades-men.

I should now make some application of that hath bin said vnto the purpose, and time present, but the *time present*, doth not afford mee time, to staic here vpon, and it is but in vaine to ad precept vpon precept, and line vpon line, seeing you obserue nether rule, nor line It wil be the more to your *condemnation*, if I shoulde stand vpon anie further *application*. For howe shal I

thinkē to speed in gayning of you when so manie, so heauenly, so powerful messengers, haue bin sent to you that haue *nailed* your sinnes often to this *Croſſe* with the hammer of the *werdand* yet they bee as many, as mightis, as bloody, as filthie, as crying, as feareful, as euer they were. Notwithstanding my exhortatiō in a word shalbe first to thē, that at this time are assembled at this great faire, or Mart, or Market, that they by lying, swearing, forswearing, sel not them selfes to Sathan, but that they make a Conscience of their words, works, oathes, affeuerations, protestatiōns, that in a greedines of gaine they calnot God to witnes, for the prices of their wares against their truth their oath, Conſcience, and knowledgement. O beloued, sel not soules & ſaluation, loose not the ſubſtance for the Accident, heauen for earth, that which wil neuer perish, for that which doth perish. Lastly, my exhortatiōn in a word is to this City in general. O London, thou that ſittest like a Queene, al thy Citizēs being as ſo manie Merchāts, thy Merchtāſ as ſo many Princes, nay, as ſo many poſhoned corners of the Temple. Remem-ber them, that for al their port, and ſtate, and dignitie, & riches, They are vnworthy to enioie the left of thele blessings, vneleſſe they be like to that good Merchant here that ſeeketh good pearles, their careleſnes, haui-nes, oppression, wickednes, are but the wormes and moathes of their grearnes, & thele wormes & moaths wil corrupt them, and their greatness. Neither they, nor thou, ſhalt ſinne with impunity, the mightines of thy ſtate, ſingularitie of thy government, climing of thy walē, aspiring of thy Towers, multitude of thy

people, cannot make thee secure against the wrath of the Lord. Though thou were a City of Palme trees as *Iericho* or the ioy of the world, as *Ierusalē*, or the glorious & populous City of earth, as *Babilon* or the mart of the Nations, as *Tyrus*, whose Merchāts were Princes, and their Chapmen the nobles of the world, yet the tyme may come, that thou maist say, I was a queen I sit now as a widdow, because I haue not remembred the day of my visitation. The L. may staine the pride of thy glorie, and bring to contempt al thy honourable. in al the stories, either rude, or polite, prophane or divine, I finde no Citry more honored for Merchants & Merchādise, thē *Tyrus* in the prophecie of *Ezez*. They of *Iauan* *Tuball* & *Meshech* were her Merchāts. They of *Ezech. 27.*  
*Togarmah* and *Dedan* were her Merchants. They of *Aram* & *Damascus* were her Merchants. They of *Juda* and of *Israell* were her Merchants. They of *Sheba* and *Ramah* were her Merchants. They of *Haram* & *Cameh* and *Eden* of *Sheba*, *Asher*, and *Chishnad* were her Merchants, & they did bring faire horses and mules, & Vnicornes hornes and Peacocks, and Emeralds, purple and broidered worke, and fine linen, and pearle, & Coral, and wheat, and wine, and hony, and oile, & bawm, & *Cassia*, & *Calamus* the cheefe of al spices, of al precious stones, & gold, & raiments of blew silke, & broidered works, & rich apparel. So that by her Merchandise shēe was replenished and made glorious in the middest of the sea. And yet for al this, in the end of the chapter, the L. threatneth this feareful desolation to *Tyrus* for her abominable sinnes. Thy riches, and thy faires, thy Merchandise thy mariners, thy Pilots, thy

Calkers, and al the occupiers of thy merchandise, & al the men of war that are in thee, and al the multitude which is in the middest of thee shal fall in the middest of the sea, in the daie of thy ruine. Thy suburbs shal shake at the sound of the crie of the Pilots, & in their mourning they shal take vp this lamentatio, what City is like vnto *Tyrus* so destroied, and the merchants amōg the people shal hisse at thee thou shalt be a terror and never shalt be any more. Beloued it is a terrible, fearful vnspakeable iudgmēt. But you see greatnessse of sins wil shake the foundations of the greatest city vpon the earth, and though their heads stood among the starrs, yet he is able to bring them into the dust and rubble; multitude of offences wil consume multitudes of mē, & you know many thousands thousands haue beeene swēpt away in your Citie. The daies can speake & the yeares can witnesse, how the plague hath beeene a leidger for manie yeares amongst you.

O my beloued in the bowels of C. Iesus. at the length remember that the feare of the Lord is your safest refuge, righteousnesse your strongest bulwarke, sobrietie and sanctimonie of life your wales of Brasse, Pietie your best pearle, C. Iesus your best Iewel. O then seek, search, labour, endeauor, find, buy this pearle, this peace, marchandise in this til hee come that wil come to judge the quick and the dead! The Lorde make you rich in his wiidome, & make you al wile in Christ Iesus. *Amen, Amen.*

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